Nation

Volume 8, No. 7 • February 2001

DreamCatcher Conference

Cree score diplomatic victory in Europe

Quebec forestry offer trashed

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Ronald is studying at Lakehead University in Engineering technology, mechanical option. The objective of his program is to enable him to eventually administer and manage a heavy equipment department.

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Ronald (Mechanical engineering student)

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NATIVE LEADERS SET STAGE FOR DISASTER

I left last week's Assembly of First Nations National Fisheries Strategy Conference in Halifax in the same mood I left Esgenoopetitj (Burnt Church) last September - tired, frustrated and discouraged.

It's not that I don't care about aboriginal and treaty rights. My frustration stems from watching the AFN try to micromanage a complex and volatile situation whose magnitude is beyond its current capabilities.

The micromanagement began again last Monday when the AFN communications staff barred all members of the media from most of the conference. At first, we were told we could hang around the conference centre hallways and talk to delegates while they moved between workshop sessions, but we weren't allowed to attend any plenary sessions or keynote speeches.

After much intense lobbying by a few journalists, that restriction was lifted the next day, but the damage had already been done - the AFN's message to the media was that we would hear only what the AFN wanted us to hear. This message reminded me of the time I spent volunteering in Esgenoopetitj. During the month of September, most, if not all, of the information released to the media from Esgenoopetitj was handled by the AFN.

The general picture that emerged was that it was working in a full and equal partnership with the people of Esgenoopetitj, including the chief and council. However, as time has passed, this seems to be less and less true. Rather than assisting the people of Esgenoopetitj, I saw the AFN take over, imposing its agenda without fully consulting the parties on whose behalf it was supposed to be working.

The failed mediation effort headed by former Ontario premier Bob Rae is a good case in point. According to notes from an AFN legal/strategy session undertaken in mid-September, 2000, an acceptable protocol should have been in place to ensure that both sides had adequate resources and time to prepare for mediation.

Based on what I saw at Esgenoopetitj community headquarters, the AFN pressed for mediation to begin without properly educating the people and leadership of Esgenoopetitj about the process and without providing adequate technical support. During the time I was there, the technical support work - answering telephones, faxing documents, collating documents and arranging community meetings - wasn't done by AFN staff, but by a handful of volunteers who had travelled from far and wide to assist in any way they could.

Many times, we told the AFN that we were desperate for trained support staff, but nothing was done - and any criticism of how the AFN was managing the day-to-day activities was either rebuffed as trivial or ignored altogether. As a result, none of the volunteers was certain how to proceed and the attendant anxiety took its toll. Work standards varied widely.

Unfortunately, rather than establishing a lasting structure that could serve the people of Esgenoopetitj once we left, we were forced to make it up as we went along. The result has been disastrous. For example, thousands of dollars donated to Esgenoopetitj from across Canada to assist with legal and equipment costs seems to have gone missing for reasons I don't understand. One week, I'm told that so-and-so was managing the books; the next week, the blame is shifted once again.

It's impossible to get any clear answers because I don't know who speaks for Esgenoopetitj any more. One faction backed by the AFN claims it speaks for the silent majority of Esgenoopetitj, and claims the chief and some councillors are out of touch, while the chief says his leadership is being undermined by the AFN-backed faction. But who speaks for whom is difficult to determine when it appears neither side speaks with the other. In fact, band councillor Irene Dedam says nobody from the AFN communicates directly with her husband, Chief Wilbur Dedam, any more.

Based on this experience alone, I'm reluctant to endorse any further fisheries related actions that are proposed by the AFN, including its new draft strategy statement, which was tabled at the end of last week's conference. Although the strategy is still in the draft stages, its initial wording makes it seem that the AFN is setting itself up to dominate all working relationships between the Crown and various First Nations governments.

There is, for example, a suggestion that the AFN establish a "rapid response team that can be called upon to assist First Nations with negotiations, mediation and communications." That sounds exactly like what was attempted in Esgenoopetitj to no avail.

I know that I've learned from my experience, but I can't speak for the AFN.

byAlison Blackduck

Alison Blackduck is a Dogrib writer and this commentary appeared in the Toronto Star.

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Cover Design: ANNETTE WABIE

Rez notes

BY THE ONE AND ONLY

Misfortune 500

Long ago, when the James Bay and Northern Quebec Agreement was hailed as the first comprehensive modern day treaty, fiscal deficits were regarded as being bad, bad, bad, and bad. Now, these days, I'm pig-biting mad when I hear of $30 million dollar losses. Is this a normal state of affairs? I remember when you would get fired, immediately, if you incurred a $10,000.00 deficit. Nowadays (due to inflation) you have to be at least a million dollar loser to draw any attention to yourself. Hoooweee, we must be rich to be able to afford attitudes like that. I think we must be gunning for the biggest time Loser Award cause we just keep on trying year after year with the same results. Imagine, in the annals of history, in one year alone, we lost $14 million bucks? Not bad for only 10,000 people. Let's see, that works out to negative $1,400.00 for every person on the average. Hoooweee, are we rich yet or what? Did anyone invent the panic button yet, up there?

Apparently, ejection seats come standard when you get board membership, and some seats come with parachutes that automatically guide you towards you next high paying job and some even have cushions to comfort your personal bottom (line).

The only thing we did smart was to build low lying buildings so that when we do have to bail out the window the ground isn't so far away and we live to walk away. Just think, how high the turnover rate would be if we built tall buildings. Watch out, folks, here come the next investors after seeing their last quarterly report.

Now, if I were running things, we have all the southern folks come north to spend money up here in hotels and radio bingo. This move would probably cut into some business in Montreal at the Cree Hilton and Casino, but what the heck; they'll still make money anyways. I'd have tourists come up here by the hundreds to spend more money, which we badly need and increase the taxes just a smidgen and call it a cultural tax. Tourists, love 'em, cause they sure ain't leaving.

I say we nominate our politicians for Oscars for best performance at a general assembly for the line, "Who will move to accept these financial statements?" and keeping a straight face while at it.

All in all, we put our money where our advisors told us and I say we put them in winning stocks instead, such as:

- Microsoft
- Rezolution Pictures
- Water bottling (we import it, why not export it)
- Small outfitting camps (for the naturally deficient)
- Casinos (why not, we win either way)
- Anything pleasurable or exciting
- Consulting for regional organizations (can't live without consultants)
- Anhauser Busch
- Any pharmaceutical company
- Training camps for regional representatives specializing in recognizing danger signals
- Bingo card printing companies

And, most of all, don't invest in these losing ventures:

- Any Quebec forestry company
- Backyard Hydro projects
- Napster (it's free now but wait for court proceedings against users)
- Bre-X (too good to be true)
- Large outfitting companies (everyone loses in this)
- Anything to do with sharpening things
- Large wholesale companies
- Quebec savings bonds (they might just get up and leave you)

So make money where the money is, not where your mouth is.

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CREES OUTMANOEUVRE QUEBEC IN EUROPE

Romeo Saganash was in a happy mood after he got off the plane from Europe.

"It went pretty well. We have a lot of support out there," he said.

"We know there is support in the European Parliament for our right to self-determination in the event of Quebec separation.

"It was important to find out."

Saganash, director of provincial relations at the Grand Council of the Crees, was returning from a trip that made international headlines.

He and Innu official Armand McKenzie were in Europe to counter a Quebec campaign suggesting that the Parti Québécois government has improved relations with First Nations.

Native Affairs Minister Guy Chevrette flew to Europe with three Native chiefs to trumpet the improved relations.

They met with European politicians and held press conferences to tell of joint projects and agreements.

But Saganash and McKenzie were one step ahead. They managed to learn which politicians were meeting with the Quebec delegation, and met with them first.

They scored another coup when they got support from Gérard Onesta, Vice-President of the European Parliament. Onesta invited Saganash and McKenzie to use his office as their base of operations.

"That was our working HQ," said Saganash.

From here they called journalists and got other useful contacts to counter Quebec's message.

In an interview with La Presse, Onesta didn't hide his skepticism about Quebec's "somewhat idyllic" picture of harmony with Native people.

Onesta also issued a declaration supporting the Native right of self-determination if Quebec separates. He said if Quebec has this right, so do Native people.

The Cree and Innu diplomacy was not, however, appreciated by Chevrette. The tensions spilled into the newspapers when Chevrette accused Saganash and McKenzie of spying on one of his meetings.

Chevrette said Saganash and McKenzie were listening in from a neighbouring office on his meeting with Matti Wuori, the European Parliament's rapporteur for human rights.

By coincidence, Chevrette's meeting with Wuori took place in the office next door to Onesta's, where Saganash and McKenzie were based.

Saganash said the allegation is ridiculous. "I don't have to listen to him. I know what he's going to say.

"I can understand the man's frustration. It must be terribly frustrating, with all the resources of the Quebec government, to be beaten on the international stage of world diplomacy by Indians.

"That's what he doesn't like. That's what I find unacceptable about these insinuations."

Onesta wrote a letter to La Presse defending Saganash and McKenzie, saying they "cannot be accused of having 'listened at the door.'

"I can assure you there was no form of espionage, and I

by Alex Roslin

see EUROPEAN, page 9

Quebec forestry deal trashed

Quebec's proposed forestry agreement provoked frustration and defiance from Crees during community meetings this month.

The meetings were held in five communities affected by forestry to discuss the province's final offer to Crees, which was made just before the holidays.

"The overall message Cree delegates heard is that Iyiyuuschii is not for sale, not at any price," said Sam Etapp, coordinator of the Cree Forestry Working Group.

"Those are the concerns people expressed to the Grand Council -- that they cannot sell the land, that they need the land for their survival and to continue their way of life as hunting people," said Etapp.

"When you look at what Quebec was offering, it's peanuts."

One trapper who attended the meeting in Waswanipi said community members were unanimous in their opposition to the proposal.

"In a way we felt that the government was trying to trick us," he said.

"But there was no fooling the people. Definitely they were trying to sell us a canoe with a bunch of holes.

"They think it's all about dollar signs. It's about more than money alone; it's about life. People were pretty mad."

The meeting in Waswanipi attracted over 200 people; one in Mistissini drew 150.

On hand for the Feb. 5 to 9 meetings were Etapp, Grand Chief Ted Moses, Waswanipi Chief Paul Gull, negotiator Abel Bosum and technical and legal advisors.

Most objectionable to Crees, said Etapp, was Quebec's demand that Crees drop all court proceedings and agree to give up rights that arise from future court rulings.

Community members were also informed about the latest in the Mario Lord forestry court case and international developments.

Chiefs and Grand Council officials met in Val d'Or last week to discuss what to do next. **-BY ALEX ROSLIN**

CREE CONSTRUCTION RESPONDS

Open Letter to "Robert, a Disgusted Cree from Mistissini"

*(*The Nation, *Issue of February 9, 2001)*

Dear Robert,

Your letter, which appeared in the February 9, 2001 issue of The Nation, *raises important issues and makes serious charges. It is unfortunate that your valid questions are accompanied by offensive, even libellous, remarks. Nevertheless, some of the issues you raise are so important to the entire Cree Nation that they demand an immediate response.*

No Revival of "Great Whale Project"

It is understandable that you may have got the wrong idea about the diversion concept. The media coverage, including that in The Nation, *has created the impression that the concept would revive the Great Whale River Project. This "spin" may well sell newspapers and magazines, but it is misleading and irresponsible.*

Let us be clear about the diversion concept. At no time have any of the elected Cree leaders entertained any proposal to "revive the Great Whale River Project". They are well aware that the Crees, particularly the communities of Whapmagoostui and Chisasibi, were and remain intensely opposed to that project. Neither the elected leaders, nor we at Cree Construction and Development Company, would entertain any proposal that would be detrimental to the interests of the Crees.

The original Great Whale River Project, as proposed by Hydro-Québec, was a massive undertaking. It proposed the construction of three power stations and forebays on the Great Whale River, including one quite close to Whapmagoostui, as well as the possible diversion of the Little Whale River. The original project would also have resulted in substantial flooding around Lac Bienville.

By contrast, the diversion concept would be much smaller. It would redirect a portion of the flow of the Great Whale River, upstream of the former GB 3 site, into the Kanaaupscow River and then into the existing LG 2 and LG 1 power stations. No power stations would be built on the Great Whale River, and flooding upstream of the diversion sill would be strictly localized. There would be no flooding at Lac Bienville.

The original Great Whale River Project would have cost about $13 billion. The cost of the diversion concept is estimated at about $350 million, or about 2.7% of the cost of the original project. Can anyone seriously claim that the two "projects" are the same?

Decision-Making Process

Some of your comments call into question the decision-making process in the Cree world. Let me assure you that the responsible elected Cree leaders were consulted on the concept at every step. From the very first approach by the developer, and even before, key elected leaders were consulted as to whether the concept should be explored further, and, if so, when and how. At each step of the consultation process, the approval of the elected leaders, both regional and local, was obtained before

proceeding with the next step. At the request of one local leader, one community consultation meeting was held. At the request of another local leader, a briefing was held for a band council.

There was nothing "secretive" about this process. Like any business proposal, the diversion concept required investigation of the pros and cons. Community leaders and members had to be asked whether they had any interest at all in the concept. If not, the file would simply be closed. But no one can know the answer to the question without asking it. We cannot presume to know the wishes of the Cree communities without consulting them. As others have noted, we receive many proposals. Where, as in this case, the proposal appears to offer potentially significant benefits, we have the duty, as one of the Cree agencies responsible for economic development, to inform and consult the elected Cree leaders concerned. That is what we did.

We have never received instructions from the elected Cree leadership or the communities that certain kinds of development are simply off-limits. We cannot take it upon ourselves to exclude, out-of-hand, potentially interesting economic development opportunities. One of our jobs is to bring such opportunities to the attention of the leaders, and supply them with enough information to make an informed decision. But, in the end, it is for the elected leaders and the communities themselves to accept or reject, to explore or not to explore, any given proposal.

CREE CREDIBILITY

You ask about the effect of considering the concept on Cree credibility. How can we as Crees ask for "support from all over the world" to stop the destruction of the Great Whale River by Hydro-Quebec's original project, and then propose to destroy the river ourselves? What, you ask, about the environmental issues and our way of life? How will others perceive us?

The questions are valid. At this time, we do not have all the answers regarding all the potential environmental and social impacts associated with the diversion concept. But one thing is certain: the diversion concept and the original Great Whale River Project are very different. If there can be any environmentally friendly development of the Great Whale River, it is likely to resemble the diversion concept.

No one denies that there may be environmental or social impacts associated with the diversion concept. For example, diversion would reduce the flow at the mouth of the river, with potential impacts for the community's water supply. These and other impacts would be assessed through the environmental impact review process provided for in the James Bay and Northern Quebec Agreement. *If the impacts are unacceptable to the communities concerned, there would be no project. It's as simple as that. But it is a little hasty to dismiss the concept out-of-hand, without giving it a fair examination. That would make anyone who dared even to consider certain forms of development guilty of a "thought crime". This is taking political correctness a step too far.*

We Crees are mature enough to make our own reasoned decisions. We do not need self-appointed guardians to treat us like children, to censor our thoughts, to tell us what path our future should take. We Crees can be confident in our ability to ask the right questions and to come to the right answers. There may be debate, and the debate may be tough. This is healthy. What is unhealthy

Continued on page 23

Arrest warrant out for Awasis prez

For more than a year, Jennifer Russell has been president of the board of directors of Montreal's Native daycare centre.

She is also wanted by Toronto police.

Russell, 32, has an outstanding bench warrant for her arrest after failing to appear in court to face an assault charge, according to Toronto police and court officials.

She was charged on August 19, 1996, with a single count of assault after an alleged altercation in Toronto, said Sgt. Jim Muscat, of the Toronto Police Service.

"She hasn't appeared for her charge," said Muscat.

An official at Toronto's Metro East courthouse said the bench warrant was issued after Russell failed to appear for a Jan. 6, 1997, court hearing.

Reached at the Centre à la Petite Enfance Awasis daycare centre on Notre-Dame St., Russell refused to discuss the warrant or charge.

"I have no comment on this," she said. Russell said any questions should be put in writing and addressed to the centre's board of directors.

When we called back later to get the centre's fax number, a man asked who was calling, then hung up the phone.

Russell later wrote back saying our letter would be brought up at the next board meeting.

But Russell doesn't have to worry about being arrested in Montreal. Toronto police and court officials said the warrant only applies in an 80-kilometre radius of Toronto.

"We won't return her," said Sgt. Muscat.

Officials at Health Canada, which provides much of the Awasis centre's funding, were surprised when they heard of the arrest warrant.

Pauline Tardiff, a consultant at Health Canada, said the Awasis centre should have informed the federal health ministry that Russell is wanted by police.

"I find it serious. We will definitely ask them about this. We will confront them," said Tardif, who works with the Aboriginal Head Start Program.

> "You understand it's delicate. It's a little embarrassing for us."

The program funds 15 Native daycare centres across Quebec.

Tardiff said Health Canada policy requires daycare centres to do background checks on employees for criminal charges and outstanding arrest warrants.

She also said Health Canada officials would hold a special meeting with the centre to demand an explanation.

But when we called back to find out what happened at the meeting, Tardif said she could no longer speak with us.

She referred us to her boss, Suzette Jeannotte, coordinator of Aboriginal Head Start in Quebec.

But Jeannotte didn't want

by Alex Roslin

see WARRANT, page 9

Parents turn school around

Parents and kids in Whapmagoostui are feeling better about the community's school.

Last fall, they had complained about badly maintained and dangerous facilities, a lack of teachers and other problems.

Parents took matters into their own hands, reviving a community-wide school committee and asking for intervention of the Cree School Board.

A school board fact-finding mission to the community last month found a lot of improvement, said one member of the Whapmagoostui school committee, who asked to remain unnamed.

"There are more kids attending school. None of this would have happened without the parents' concerns," he said.

"I'm happy we opened some eyes."

The father said most of the parents' concerns have been addressed, including hiring of more teachers and fixing up the school. For the first time in many years, parents also held their first group meeting with teachers.

It's a sharp contrast from matters at the beginning of the school year, when his daughter didn't want to go to the school.

"She said she didn't feel comfortable. She said, 'I feel scared in there,'" the parent reported. "The windows were boarded up.

"There was no school committee in town. We didn't know where to turn."

The community's renewed interest in the school has sparked calls from other Cree communities, said the father.

"There are other people in other communities who went through the same thing. We are sharing ideas as a nation," he said.

"Parents should be more involved in the school. We need to support our children in order for them to continue education."

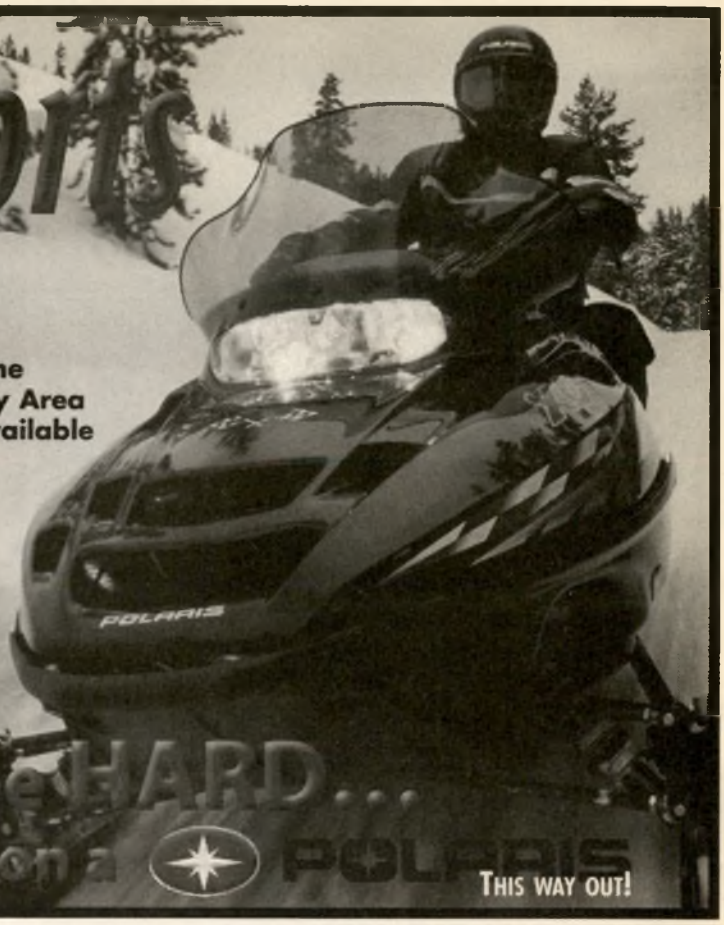
Nunavut focuses on education

The Nunavut government is doubling school spending and making education its top priority. Nunavut plans a territorial library, workforce training programs and new schools.

More than a third of the $70 million set aside for infrastructure is planned for

see BRIEFS, page 9

Où J'ai DES Sports



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Briefs...

continued from page 7

schools and educational facilities. That's almost double last year's budget.

British ran murder squads in North Ireland

Britain is embroiled in a scandal over a top-secret army unit that directed murder squads in Northern Ireland in the 1980s.

Strong evidence has emerged that British army officers directed and gave intelligence to Protestant gang leaders who killed Catholic civilians.

Many of those killed had nothing to do with the underground Irish Republican Army, which was fighting for independence for Northern Ireland.

London's Guardian newspaper published a riveting account last week of a man who watched with his family as his father was shot 14 times at the dinner table by Protestant gunmen.

Michael Finucane said evidence shows the British army knew his dad's 1989 assassination was about to happen and did nothing to stop it. A British-run informant was one of the gunmen, Finucane said.

"I can still remember it clearly," he wrote. "It is an image seared into my mind. The thing I remember most vividly is the noise; the reports of each bullet reverberating in the kitchen, how my grip on my younger brother and sister tightened with every shot."

Finucane's father Patrick was a lawyer who criticized the government for human-rights abuses in Northern Ireland.

Oil behind Plan Colombia

The Vietnam-like U.S. intervention in Colombia is all about oil, not drugs, reports the Resource Center of the Americas.

The U.S. is committing $1.3 billion to "Plan Colombia," assistance package to Colombia's notoriously abusive military.

The plan was supposedly to fight Colombia's drug barons.

Less-known is that Colombia's petroleum production today rivals Kuwait's on the eve of the 1990 Gulf War.

The U.S. imports more oil from Colombia and neighbouring Venezuela and Ecuador than from all Persian Gulf countries combined. And last June, Colombia announced its largest oil discovery since the 1980s.

The find is in an indigenous area.

Stan Goff, a former U.S. Special Forces intelligence sergeant, retired in 1996 from the unit that trains Colombian anti-narcotics battalions.

Last October, Goff told the Bogotá daily El Espectador that the purpose of Plan Colombia is to defend the operations of oil companies like Occidental, British Petroleum and Texas Petroleum and secure control of future oil fields.

European trip...

continued from page 5

find this word inappropriate, to the point of defamation," he wrote.

Onesta called the spying allegation "unfounded and petty."

There were more tensions when Quebec and Canadian officials barred Saganash and McKenzie from two seminars in Brussels organized for European academics, human-rights workers and government officials.

Arrest warrant...

continued from page 7

to talk to us either.

She passed our message on to her boss, Sylvain Tremblay, Health Canada's director of children's programs in Quebec.

Tremblay seemed uninformed about the case and expressed surprise when asked about the warrant.

"I wasn't aware (of the warrant). You're informing me of something," he said.

"You understand it's delicate. It's a little embarrassing for us," he added.

Tremblay also said Health Canada requires criminal background checks on board members at daycare centres, not just on employees.

"We require a criminal check for people who work with children and board members," said Tremblay. "We can't take chances."

He promised to look into the situation and call back.

Three sources familiar with the Awasis centre said it has been known at the centre for several months that Russell is wanted in an arrest warrant.

Tremblay later called back to say he had been assured by the centre that it has done a criminal check on all of its volunteers, staff and board members.

He said the centre did not find anyone with criminal charges, but acknowledged that no one was checked for outstanding arrest warrants.

Tremblay said he is satisfied with the centre's assurances and confident that there is no danger to the children at the daycare.

"They are safe. There is no reason to ask this lady to get out of the project. The only thing we can say is she (Russell) did not appear for a court hearing in Ontario," he said.

"Health Canada does not have any problem with that situation."

Catching a Dream the NAEP Way

Last year was the first Dreamcatchers Conference, hosted by Concordia's Native Access to Engineering Program. Since its beginning, NAEP has provided teachers with tools to make science and math more culturally relevant and fun. In 1997 NAEP produced hard copy curriculum materials, but only for Quebec. In 1998 teachers were invited to attend professional development workshops held at the same time as a summer camp (Engineering Explorations). This year another Dreamcatchers conference was held.

Elmer Ghostkeeper, the Elder to the Circle of Advisers, gave the opening prayer to start the Dreamcatching Conference. It was a prayer made in Albertan Northern bush land Cree. He requested that everyone present pray to the Creator in his or her own language and share in the prayer that way.

After the prayer, master of Ceremonies Corrine Mount Pleasant-Jettè gave the welcoming speech to all the people who had arrived from across Canada to attend. She said they believe teachers are dream catchers because they "hold an extraordinary place in the hearts and minds of young people." Corrine said that according to the dream catcher legend dreams can be messages that are sent to you by sacred spirits and that the hole in the middle of the dream catcher web allows good dreams through while bad dreams are trapped. These disappear in the morning and the dreamcatcher blesses the sleeping ones and brings good luck. She said teachers are much the same for students. The symbols of circles bring peace and harmony to children's lives and teachers are special in the way they can filter out the discouragement, pessimism and distress that children feel. "With a few words of encouragement, a nod or a positive outlook teachers can have an enormous effect on young lives," she said.

According to Corrine, it has been eight years and a lot of work by engineers and volunteers to make this happen. She feels that in that time they have gotten to some of the roots of the problem of why there aren't more Aboriginal people in the engineering profession. "We have come up with some concrete strategies to deal with some of those problems," Corrine said, so that there would be "more teachers and young people, who could explore the exciting world of engineering and computer science." She said they would be sharing those findings, expanding the network and that was why everyone was there.

Corrine was pleased that the teachers who were attending the conference made the commitment to come and learn more about how to include culturally relevant curriculum to teaching of math and science.

She welcomed the newest corporate partner IBM.

In her travels, Corrine has met many Aboriginal children with dreams like wanting to design community swimming complexes, sound engineering, architects, automotive designers and how to use GPS's to define their fishing, hunting or trapping territory to find the best sites for tourist lodges.

Corrine said these dreams require strong academic skills to become a reality but those dreams speak of a capacity to build a better future for First Nations communities across Canada.

Deputy Minister of Indian Affairs Shirley Serafini was on hand and said that education was one of the cornerstones that the Federal Government felt was needed to improve the economic and social conditions in First nations communities across the country.

During the conference I had a chance to talk to Elmer Ghostkeeper.

The Nation: How did you get involved in NAEP?

Elmer Ghostkeeper: It started in the fall of 98. Corrine was working on NAEP and I got to meet her when I was in Montreal at that time. She invited me to be a part of the circle of advisers as the Elder. It was a kind offer and I accepted.

What do you think of the concept of NAEP?

I think it's an excellent concept. Aboriginal People have so much to offer in terms of developing Canada in many different ways and engineering is one of those ways. There are so many aspects and skills in engineering. I see Aboriginal people in forestry. We are natural foresters. Some of us have lived all of our lives in the boreal forest and we know all about it. We've made a living being with the land. There's agricultural engineering and Aboriginal people in this part of the world have always been very good agriculturalists. Before European contact there were so many more varieties of corn then there are now for example. I think by bringing another perspective like an Aboriginal worldview to this thing we call science in partnership I fell we'll be much more environmentally sensitive and have more

sustainability. There's so much waste and I don't think it's necessary. It's not right to look at nature as just natural resources. We can't keeping taking from it. Hopefully science will turn a corner and begin helping nature rather than chipping away at it.

I noticed that you are teaching teachers to use Aboriginal examples when teaching Aboriginal students mathematics and science.

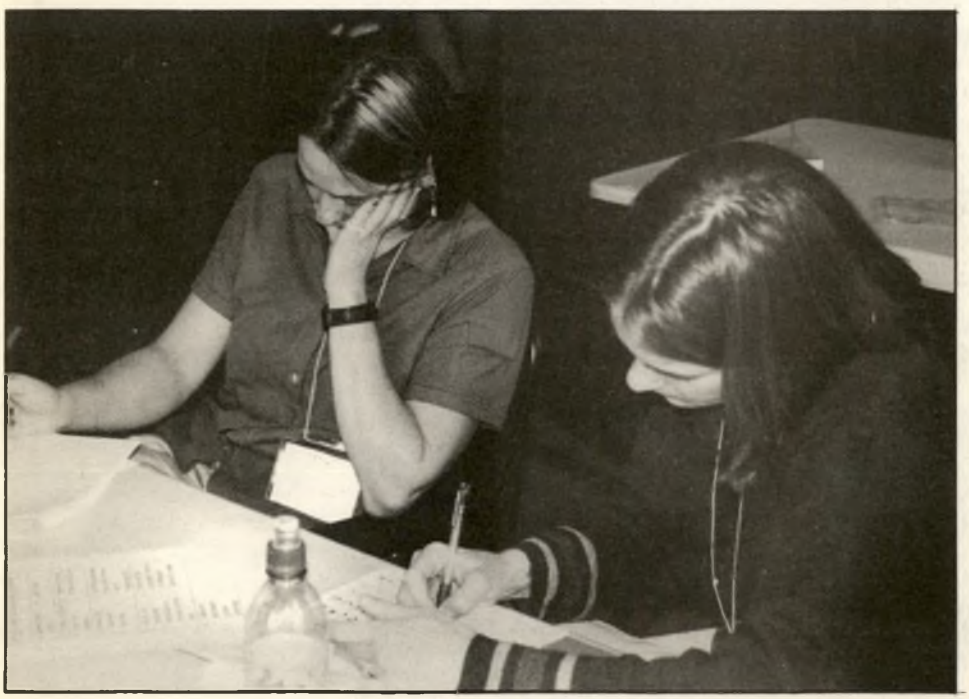
Aboriginal people have always had a knack for mathematics. We've always had mathematics. We have systems of counting and numbers in our languages. But my interpretation of science is that it is a western view system developed by Europeans for Europeans. It is another view system like Christianity that was used to explain the unknown. Sciences are primarily used through deductive reasoning and if you can quantify something, measure something or plot something, then it is going to exist. If you can't do that then it doesn't exist. So science is mainly about the physical world or the physical aspect but that is only one quarter of us. Science can't measure our minds. Science can't measure our emotions or spirituality. Those three aspects make up our fourth body, our physical body. So science misses three quarters of the picture because it just deals with the physical aspect.

Is this what you deal with in your workshop "Challenging Expectations?"

Yes I call it Weche Teachings. It's a partnership of Aboriginal wisdom and western scientific knowledge. I explain both in terms of what I mean by wisdom and science and I partnership them to look at modern day puzzles affecting Aboriginal people.

I know you have Native and non-Native people in your class, how do they take it?

I've had a lot of feedback and all of them really thanked me for giving them another way of looking at things. A lot of them have never been taught the meaning of science. What is science and how did science start? When I say that science is nothing more than a belief system, sometimes I shock them. Sometimes they think science is more than that. That somehow science is concrete out there. So I give an historical explanation of science and then how to apply it. By the same token I give what I call Aboriginal wisdom. The underpinning of which is experience. The more you experience something the more you know about it. So if your ancestors have lived in this area for millennia, who has more wisdom about this area then people who have come here as recently as 500 years ago with a belief system that thinks don't exist if you can't measure them? You can't measure our spirituality and put a number on it. You can't measure our emotions and put a number on how much we are loving ourselves today. You can't put a number and quantify human consciousness. So when I point out that science is really limiting and is it really necessary to have it to be happy and healthy? If the ultimate goal for everybody to be happy and healthy, including the students in the classroom, is science necessary for that? Or can you become happy and healthy without it? My experience has been that I really liked math and science. The reason why I liked it was because of my teacher. I was really fortunate when I was in grade school, to have a teacher who came north by the name of Robin McGrander. I really liked Robin. I couldn't wait to get to math and



Sports & Recreation

Chisasibi (Quebec)

18th Annual Chisasibi Invitational Senior Hockey and Broomball Tournament

Place: Job's Memorial Gardens
Date: March 8,9,10 & 11, 2001-02-14
Deadline: March 2nd, 2001 (5:00 p.m.)

Entry Fees:

Hockey Category	Broomball Category
Class "A" $1200.00 (max. 6 teams)	Class "A" $1000.00 (max. 4 teams)
Class "B" $1000.00 (max. 8 teams)	Class "B" $800.00 (max. 6 teams)
Women's Hockey $500.00 (max. 4 teams)	

A LATE PAYMENT OF $200.00 will be charged for each category. **PHOTOCOPIES OF CHEQUES OR MONEY ORDERS ARE NOT ACCEPTED. Teams that want to pay on arrival will also be charged $200.00. NO EXCEPTIONS.**

Schedule will be ready on March 7, 2001.
ALL TEAMS MUST BE READY TO PLAY THURSDAY, MARCH 8, 2001.

PLEASE MAKE CERTIFIED CHEQUE OR MONEY ORDER PAYABLE TO:
Chisasibi Sports & Recreation Association
P.O. Box 668
Chisasibi, Quebec
J0M 1E0

PRIZES

Hockey Category Class "A" Class "A" Champions ---$8,000.00 + Banners Finalists-----$4,000.00 + Banners	Broomball Category Champions-----$5,000.00 + Banners Finalists-------$2,500.00 + Banners
Class "B" Class "B" Champions----$5,000.00 + Banners Finalists------$2,500.00 + Banners	 Champions-----$3,000.00 + Banners Finalists-------$1,500.00 + Banners
Women's Hockey Category Champions------$1,500.00 + Banners Finalists---------$750.00 + Banners	

All Stars will also be selected and individual awards will be given.

ALL PLAYERS MUST PAY $10.00 FOR PLAYER'S PASS, OR PAY DAILY ADMISSION

For more information, please call or fax the Recreation Department.
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P.O. Box 150 Chisasibi (Quebec) J0M 1E0 (819) 855-2878

science class. It wasn't so much that I wanted to learn math and science I just wanted to learn from Robin. I wanted to be around Robin. I saw him as such a cool guy. I thought he was so together. That's why I think I liked math and science but first of all I liked the teacher.
It works this way. If you really love yourself. It starts off with loving yourself. If you love yourself more than anybody else will ever love you. If you love yourself then you will love what you are doing irregardless of whatever you are doing. You give out that love and by giving out love you are going to receive love. To every action there is an opposite and equal reaction. It's one of the first laws of physics. So if you give out love then guess what's going to come back to you. If you're giving out love to the students you are teaching then they are going to start loving themselves. When they start loving themselves they are going to start giving back to you. So as a teacher if you go into an Aboriginal community and you hate being there because that's the only job you can get. You need the experience to get jobs in closer communities to say Montreal. If you hate being there guess what's going to come through your teaching; your hatred. If you hate yourself and you hate being there guess what you are sending through to your students? It's hatred. They're going to start hating to be in your classroom because they're picking up your hatred. They're going to start giving you back your hatred. They'll be thinking, "I hate my teacher." "I think he's a real nerd." "I can't wait to get out of here." "As matter of fact I'm not even going to his class anymore." They don't want to be around someone who hates himself.
What I do is go inside the teacher. I'm not hung up on the math or science textbook or that. I want to go inside the teacher. I want them to talk about their emotions and how they feel. Are they really happy or are they tired? Are they sad and lonely? If they are sad and lonely and tired guess what is going to happen to their students? They are going to be sad and lonely and tired as well.

So you are looking at the teacher as the focal point of the classroom?
It has to be. You used to say that the students were there for the teacher and teacher, the reason why he is there is for the students. But the teacher is so powerful. You make so many decisions that can affect kids lives forever. You can pass them or fail them. What happens if you decide to fail a child? They stay behind for a year or maybe they never get over it. They say, "I failed." You have so much power as a teacher. You have those children's lives in your hands for six or seven hours a day. A big control in the classroom. So you better be well balanced and you better be together. You can't go in there being under drugs or alcohol. Kids are so sensitive they'll pick that up. So if you hate yourself they'll pick that up fast.

What about respect?
You have to respect yourself more than anybody will ever respect you. That's where self-respect starts. Once again if you respect yourself then you'll respect others. That's what will come back to you. If you disrespect yourself then that's what going to come back.

Would you say that crosses different levels and applies to more than person-to-person but say race to race?
Absolutely. I believe all humans are here for a spiritual human experience. All humans know love, respect, anger, hatred and that's part of the human experience. We're here as physical beings to experience this part of the journey. This is where those exist. By the same token though you have to be bad to know what's good and good to know what's the difference. Otherwise how are you going to know the difference? You have to know anger but you have to release it. It's fine to have anger but release it right away. Anger is a teacher. Release it, don't trap it.

You don't mean by hurting another human being?
No. By prayer, tobacco or hanging a print. There are many ways of releasing that anger. I'm talking about self. If you release anger to other people then you'll receive it the same way.

What would you do if you felt angry about what you felt somebody else did?
I would experience it and ask what's the teacher because that anger is just a messenger. Within that message there's a lesson. Once I get the lesson I just release it and forgive. It's a very difficult thing to do. Once you forgive those who have hurt you and angered you that becomes their issue to deal with. You've released it and go on from that. Once you walk though that, most people say, "why haven't I done this before?" "Why hasn't someone taught me this before?" It was because you weren't ready for it. You weren't at that point on your journey to receive that lesson and be able to do it. Give from the heart and let go.

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NAPE

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Shaking Tent

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Told by George Diamond Sr.
Interviewed by Neil Diamond and Ernest Webb

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Tell stories about the shaking tent.

My wife has seen the ritual performed many times. When she began to tell stories to our children about the shaking tent, I told her that I could perform the ritual as well. But she told me that if I ever performed such supernatural rituals, she would leave me. Even though I haven't performed the shaking tent, I have prepared the shaking tent for others. I could still foretell her about game that I'd be catching, even though I wasn't using the shaking tent. I was still given the knowledge of a shaman. My father used to mention that even a child was given the knowledge to foretell events to happen. I knew very well he was saying. My father had this ability to foretell of events to happen also.

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time. I saw the Nemaska people perform the shaking tent many times and I have heard them many times singing their songs. Hunters were told of game that they'd be killing. Similar to the way the drum is used, the shaking tent can foretell of game to be caught. The shaking tent should not be used often. When a hunter was thinking about the hunt and game to catch, that was when the shaking tent was performed. The ritual was performed during the summer.

Was there only one shaking tent made? Were there two that were made standing together?

Only one shaking tent was made, even if there were two shamans to enter. One entered first and the next one entered after the other had finished. Only one shaking tent was made. Sometimes a stake was pounded into the ground in the middle of the shaking tent. This was where the shaman held onto while inside. Sometimes, the shaman would begin to hover inside the shaking tent while sitting inside. That's how powerful the shaking tent is - the shaman lifting off the ground. That is why a stake is pounded into the ground so the shaman can hold on. I saw the shaking tent made many times.

Some people used the shaking tent in cruel ways. When shamans were enraged with others and when they used the shaking tent for revenge, it wasn't a good thing. Sometimes other people helped the cursed one using the drum. Sometimes, the cursed one would be in good health and do well in life again. It sometimes worked. The shamans used their power to help each other and also to bring harm to others. When a shaman used his powers for the good of the people, he had a lot of love for everyone. The ones who were pitied were given the power from the creator to heal ones who were not doing well. This was the way of the shaking tent.

People have many kinds of knowledge. The one entering the shaking tent is different from the other people and has special knowledge about the hunt. Their knowledge is great. I try to do what the elders taught a long time ago. I take the customs of the old ways. With everything they hunted, they never left anything lying around. I had killed a lot of game while I hunted for my young children. I cannot say how many moose I have killed for this woman beside me. Only if she had written down each time I had killed a moose, she'd probably be able to tell you. I had killed a lot of game when I was still in my prime.

Dreams are really important also. When someone has knowledge of dreams and how to interpret them, they can learn from the dreams. I sometimes had dreams that were going to happen and I really took care of that knowledge so as not to bring harm to anyone and not to think bad thoughts of anyone. When someone had bad thoughts of someone, that person has no compassion. The shaking tent and the drum come from the hunt. If you see a child trying to accomplish something, you'd feel sorry if he couldn't do it or couldn't find what he was looking for. You'd feel sorry. That is how life is for the people who live the hunting lifestyle. That is why I say that people who performed the shaking tent were given many kinds of knowledge. I had also heard David Neeposh say that some elders long ago used the shaking tent to bring harm to others.

How did they use it to bring harm and bad luck to others?

When people were angry with each other and had bad thoughts, that was when they brought harm to others. When someone wished for another to be unsuccessful in the hunt, it happened. But when someone had a lot of love, they didn't bring curses to anyone.

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When someone didn't use his powers in a good way, was it possible for the curse to come back to him?

Yes. If another person knew that someone was trying to put a curse on him, he could return it. When a good hunter placed a curse on another and if the other person found out, he could return the curse. The curse would backfire and the one who placed the curse would suffer. This happens also for the ones using the shaking tent and the drum. This is why I always try to be careful in what I say to others.

When I hunted for my children, even when the weather was really bad during the winter, I always tried to go hunting. I'd show that I really wanted to hunt to feed my children. When I was hoping to catch game, this was when I was pitied during really bad weather. And sometimes I'd succeed to bring back game. Love and compassion are the forefront of life. This was how a hunter was able to bring back game to feed his family. It is almost time for you to hear the songs of what I was talking about. There are many songs that you don't know that I know of. Only if that girl (referring to Louisa) sitting there agrees to it, I'd sing them.

There was once a shaking tent ceremony held in Mistissini during a gathering. Billy Blacksmith performed the shaking tent. He is my friend. He had been brought up by his grandfather. When they came down the river to Waskaganish, he'd come see me right away because he is my friend. He is a bit older than I am.

Eventually, you will be heard from the shaking tent. You will acquire this power when you get older but don't bring harm to others with the power you'll acquire. Try to understand when I say that you shouldn't bring harm to others. You should try to love everyone - all the different kinds of people. Always speak well to them. This is when a person leads a good life, when someone has a lot of love for everybody and doesn't bring harm to anyone.

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CREES AND QUEBEC SIGN AGREEMENT RELATING TO OUTFITTING AND TOURISM

"I am happy to announce that the Crees and Quebec have settled our long-standing differences on the manner of implementing the tourism provision of Section 28 of the James Bay and Northern Quebec Agreement. Another outcome of the negotiation process initiated by Premier Bouchard and myself last year has been an agreement which recognizes the Cree Outfitting and Tourism Association, and provides for stable long-range funding."

"Even while the details of our treaty with the governments were being worked out in 1974 and 1975, the negotiators on both sides of the table recognized that Cree participation in the regional industrial economy would be difficult. It was for this reason that special support was provided for certain economic ventures that would capitalize on the traditional land-based skills of the Cree people. The Outfitting and Tourism sector was one of these special areas targeted for full Cree participation supported by a Cree Outfitting and Tourism Association."

"The agreement we have just signed provides Quebec's share of the funding needed to set up the Cree Outfitting and Tourism Association so that it can provide our people with the services promised in the treaty. These include marketing, booking and promotion services as well as business, management, accounting and professional advice."

"I congratulate Ministers Chevrette and Arsenault for their efforts in finally bringing this matter to a satisfactory conclusion."

Grand Chief Ted Moses

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GRAND COUNCIL OF THE CREES (EEYOU ASTCHEE)
GRAND CONSEIL DES CRIS (EEYOU ASTCHEE)

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CREE REGIONAL AUTHORITY
ADMINISTRATION RÉGIONALE CRIE

A Mayan in Cree Country

by Will Nicholls

Alfredo Caxaj is a Mayan who headed into the bright snows of Eeyou Istchee, far from the jungles his ancestors came from. He traveled northwards to give workshops to the Crees about festivals and putting them on. I had a chance to sit down with Alfredo before he went into Eeyou Istchee. I found him to be an interesting person of strong convictions and confidence. I am sure that those who had a chance to meet Alfredo will always remember him.

The Nation: What do you plan to do in the Cree territory?
Alfredo Caxaj: My participation in these workshops is based on my own experiences as a funder and organizer of festivals in cultural activities in the London (Ontario) area. It's also as someone who faced so many barriers to establish and start these programs in the community. We went from zero to a well-established and recognized festival across Canada. So I believe there are many opportunities out there for working with other presenters and festivals and communities.
I am in the position of sharing my experiences with the communities in the north. One of the possibilities is starting a network within the Cree communities as well.

You talked about cultural barriers, what kind have you experienced?
Well, I arrived in the community of London, Ontario, which is probably one of the most conservative cities across Canada.

Are you talking National Post conservative?
Yes, we have one of the most conservative universities in Canada called the University of Western Ontario, which has a reputation for business programs. You know the type of orientation these programs have. Cultural barrier is usually referred to when you have someone coming from a different country and trying to develop programs that were not necessarily done by many of the other arts organizations that exist in that community. Alternative type of programs is what I mean. Basically instead of focusing on programs that could give some type of opportunity to artists in some other way with roots in other cultures. In doing that in a community like London wasn't easy because there is always the misconception that any kind of art form coming from a different culture sometimes has the traditional mainstream art institutions and media not giving any merit to that new form. It wasn't that easy to convince or demonstrate at first that this non-traditional form has powerful imagery or sounds or other art. It is a different artistic expression but of value also. That was a challenge connected to a cultural barrier. We had to open doors and create opportunities. Initially it was just local artists, but now we showcase artists at national and international levels. But this has been the result of many years of hard work.
To give you an example, one of the first times we tried to use one of the mainstream facilities in London it was difficult for the group to open their doors because these mainstream venues had been traditionally used by orchestras and grand theater pieces. So this made it difficult for them to accept a group with a different perspective, who wanted to present different kinds of activities and programs, and who wanted to use their facilities. What we have been able to accomplish was structural changes in these institutions because now we are able to use these facilities without any problems. We made them change through opening their eyes and minds to something new and worthwhile that is happening in the community.

Now you're traveling to Native communities. At times these communities could be seen as almost desperate for some type of activity to happen but in most cases don't have the means to make it happen. It could be facilities, a lack of knowledge, experience or people with training or volunteers. How do you make something happen?
I think one of the main problems here is that these communities have been forgotten by some of the main art institutions in the country. I think the Canada Council has recognized that they haven't been able to reach these communities in the proper way. The participation of someone such as myself, who has come from such a different country with different cultural values and who has been able to establish these activities and programs could be an essential element. I'm not presenting myself as someone who knows how to do everything but I am willing to share my experiences and this will give them an easier road. There have been many things I have discovered the hard way but it will be easier for those coming after me. I live in a community that is not isolated, certainly not as isolated as some of the Cree communities I have faced all the kinds of challenges these communities will have to face. I might be able to present a balanced perspective. While we are different communities and we are working in different environments, there is a chance for networking with many other groups. It would bring opportunities to learn and interact with other organizations and cultural activities across Canada.

What is the first thing you would tell someone who wants to start up a festival in their community?
These are not places where there are large population centers nearby to draw in a lot of people.
Well, one of the successes of our group in London is that we've been able to establish a mandate, an artistic vision and a goal of where we want to go. It's exactly that, a process to start having a discussion about that. Where do they want to go and what is possible to achieve and accomplish. I believe the resources are there and it is just a matter of making the right links and connections. I truly believe there are many groups in this country quite interested and willing to support and work in conjunction with the Cree communities. Basically I'll be telling them that these are the resources I've found and have been able to

Continued on page 20

Continued from Page 19

use. These resources can be used and it doesn't matter what distance these communities are from the main urban centers. There are many groups who tour across the country and we may be able to bring these groups into the communities and establish the connections with the main urban centers. I would tell people that the resources are there and it's really a matter of starting the process. The information that will be provided is information that is accessible concerning such organizations like granting agencies such as the Canada Council. The agency and others like it are actually quite eager and almost desperate in reaching out to these communities in the best possible way. This is a pilot project. We don't want to come as someone who knows everything but we want to come with some ideas that hopefully they will be able to take and go from there.

There have been things that have worked well in isolated spots. Do you have any ideas to make something happen in the north?
I would like to say I know these communities quite well and how they develop their activities and so on but I don't. What I know is that there is an interest in these communities for interacting with many other groups. It's quite possible to do the type of festival we have done in London and many other cities. It's quite possible to do that and it could be incorporated into other activities. I know some places have financial resources but need to be able to connect with outside organizations and groups. I would say that in these workshops I feel there is a tremendous opportunity for both to learn how we could complement each other and make it a reality that these activities and programs can happen.

Will you be giving advice on accessing funding for some of these activities?
Yes, as I have said a lot of this is based on my own experience and research and there is a tremendous potential for support that I'll be sharing with people. There are many who are interested in reaching out to support the communities and there is potential for Cree artists to explore other possibilities outside of the their communities. Definitely yes. We feel we are bringing a lot of information North with us, essentially on areas of how to gain access to different sources of financial support as well as different networking connections and assistance across the country.

What do you hope to accomplish personally?
My main objective is to leave a legacy of sufficient interest within these communities to build and grow into these types of programs. I hope to share with them my ideas and I hope one day they realize what they want will happen. I don't know what this is right now but it is my hope. I hope that people gain something from what we have done. When I was approached to do this I said that this is my own experience and if my experience can be useful for these communities I will be more than happy to go and do what I believe can be accomplished.

Youth Employment Strategy / Stratégie emploi jeunesse

Summer Jobs
IMPORTANT NOTICE
To Employers

Summer Career Placements is a wage subsidy program that enables employers to hire students during the summer. Private, public and not-for-profit employers are invited to submit their application by:

March 30, 2001

As the objective of the program is to provide students with work experience related to their field of study, applications will be evaluated based on the quality of the experience offered and regional priorities.

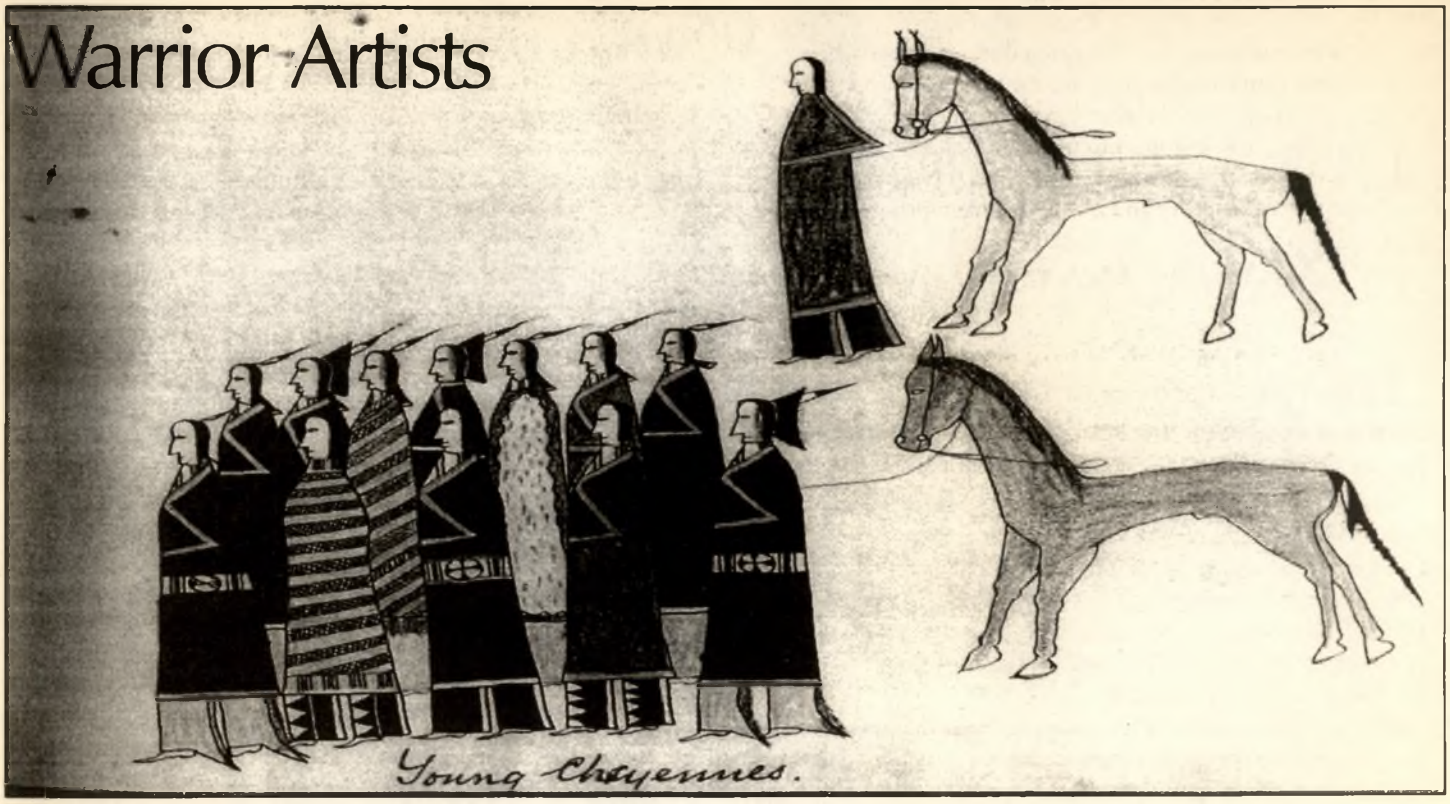
To apply or to find out more about this program, please contact your nearest Human Resources Development Canada office or call 1 800 935-5555.

Internet: **www.hrdc-drhc.gc.ca**

Human Resources Development Canada / Développement des ressources humaines Canada

Canada

Warrior Artists



Warrior Artists
Historic Cheyenne and Kiowa Indian Ledger Art
Drawn by Making Medicine and Zotom
By Herman J. Viola
Published by the National Geographic Society Copyright 1998

by Will Nicholls

Fort Marion in Florida saw some 70 Native prisoners far from home arrive in the spring of 1875. The U.S. Government took what they considered the leading warriors and chiefs as a way of keeping "Indian unrest" to a minimum.

The decision came after the Red River War, when most settlers thought the Indian wars were a thing of the past. The Red River War was the last desperate attempt of the Arapaho, Cheyenne, Comanche and Kiowa to keep a way of life and to have revenge for both real and imagined wrongs. One of the wrongs was the slaughter of the buffalo and that was the main target of the young warriors. Most White buffalo hunters were well-armed and repelled attacks but isolated farms were another story.

There was a prompt and aggressive response from the U.S. military. With no buffalo to be found and soldiers everywhere the war chiefs surrendered. In total, 72 Indians were selected for deportation, 33 Cheyenne, 27 Kiowa, 9 Comanche, 2 Arapaho and 1 Caddo. An interesting footnote is that 11 of the prisoners were found later to be Mexicans, who had been captured as youth and raised Kiowa or Comanche.

Captain Richard Henry Pratt was assigned the duty of taking the prisoners to Fort Marion. During the trip, people would come out to taunt the Natives because of news stories painting them as savage beasts. Riots nearly started in some places but finally they arrived at their destination. Fort Marion, at this time, held another famous prisoner, Geronimo!

Pratt changed Fort Marion from a prison to an Army Camp giving basic training to his new Indian recruits. The prisoners responded becoming their own guards complete with a military court in which they punished each other.

They built a wooden barracks, some learnt to read and write, clergymen came to give services and some teachers urged that the period of incarceration be extended so they could develop the Indians more fully.

The prisoners became part of the community, drawing tourists and working. They worked at slashing, carrying luggage at the train station, and making handicrafts to sell. Out of this came the Ledger drawings, which they would sell to tourists.

For three years Fort Marion would boast a Native artistic community who showed what they knew of life then. After three years, the government finally allowed the prisoners to go home. Out of the 72 who started out for Florida from the plains, 22 would remain behind to further studies or pursue interests in the East. Pratt took them to Hampton College but soon convinced the Army to establish a separate school for Natives. The school would become the famous Carlisle Indian Industrial School, considered an ideal model for transforming reservation Indians into assimilated Americans by reformers in the U.S.

The story and the pictures give us a sense of history that we might have never known, a glimpse into the past as it were. You see Pratt as an idealist surrounded by those who didn't give a damn and those who were prejudiced. It is a part of history we should all take the time to read. It offers understanding of some of the motives behind the residential school system and the associated problems connected to them. It also offers and understanding of the Indians at that time and how they saw the world, and after seeing they could not win, tried to remember and adapt in the only ways they were shown... through art.

It was an art form that died out when they went home to the Plains and weren't tourist attractions anymore. It lives on though, in museums and collections but best of all in this book that we can all read and look at.

If there is one book you buy concerning Aboriginal history this year, make it this one. It will not disappoint.

LITTLE WHEEL, SPIN AND SPIN

BY XAVIER KATAQUAPIT

I grew up using and working on all kinds of vehicles from an early age. The first vehicle I ever drove was a Skidoo Elan when I was only 12 years old. In the remote community of Attawapiskat where I was born and raised it was normal to see young children riding around town on snowmobiles.

When I was 14 I learned to drive my dad's full-size 1976 John Deere farm tractor. At the age of 15 I took to driving the family road vehicle, a half-ton pick up. I think it was a GMC. With the advent of the four-wheel-drive all-terrain vehicle, many people in Attawapiskat purchased these four-wheelers to get around. They were easier to ship up and they were rugged and durable.

Although Attawapiskat is a remote community, many people purchase cars and trucks in the south and bring them up the coast. This is not easy. In the summer months this is done by loading the vehicle onto a train in Cochrane, which transports it to Moosonee. Then the vehicle must be unloaded and put on a barge, which is hauled by a large tugboat up the James Bay coast to Attawapiskat. In winter-time the procedure is the same by train to Moosonee, where the vehicle is unloaded and driven on the winter road to Attawapiskat.

I never could quite figure out why so many people own cars and trucks in the community. After all, it is a remote place with no roads to the outside world. In Attawapiskat, which has a population of about 2,000 people, there are only a few roads. You can drive across town in a few minutes. Still, people want to have the luxury of having a vehicle to run about in.

Our family always needed one because we are in the contracting business. I was happy to be one of the privileged few in town to drive a vehicle. Most of the time I would load the truck up with friends and family and we just rode around in a circle all night long. Sometimes we would drive out to the rapids, which was about a kilometre out of town, or we would head out another road for a kilometre to the dump.

Most of the time the gravel roads were in poor shape. The potholes and washboard took their toll. I have seen new vehicles arrive in town and be run into the ground in just a matter of months. In the winter-time the minus-30 and 40 degree Celcius weather was very hard on all vehicles. Those who chose to travel the winter road to Moosonee did so at their own peril. The winter road was sometimes very rough and frequently vehicles would break down.

I have been working around vehicles most of my life. We all learned to drive so that we could help dad on his business projects. My experience with motor vehicles has not always been pleasant. When I was about eight years old I broke my leg helping my brothers push my dad's half-ton pickup truck along an icy stretch of road. We had placed plywood under the rear tires for traction and as the truck moved and the tires caught, the plywood was hurled back and struck my lower left leg. It turned out to be quite an adventure, as I had to be transported on a stretcher in the cargo hold of an Air Creebec Hawker Sidley to the hospital in Moosonee. I must add that I have never stood behind a stuck vehicle since that incident.

Having been around all these vehicles for so many years I learned a lot about four-stroke and two-stroke engines. I can't say I enjoy working on them but this knowledge comes in handy from time to time. I can't remember how many times I have spent with my dad and my brothers at terrible freezing temperatures, working under a spotlight trying to get a truck, tractor or snowmobile going. I have little nicks and dents on my hands as reminders of those days.

Recently, I took a friend's car in for an oil change. I was very happy to sit back and watch a young mechanic do the job for me.

Continued from page 6

is for the debate to be cut off. That just limits the options available to us, and it is we who suffer.

Economic Development

Economic development for the Crees is all about creating jobs and income. You criticize the Company for failing to create jobs and for wasting millions of Cree dollars. You refer to "$160,000,000.00 taken from the Heritage Fund". This is an impressive figure, to be sure, but it is not clear where it comes from. If we are to talk figures, let's talk real figures. Here are a few.

The Company was established in 1976, with an initial investment by the Crees of about $8 million. Since its creation, the Company has generated more than $700 million in gross revenues. Of this, about $100 million has been paid in salaries and wages to the Crees. The Company has provided training and employment to hundreds of Crees. It has fostered, through joint ventures and partnerships, the establishment of many local construction businesses in the Cree communities. We are proud of our record. It is open to the scrutiny of the Crees, and we are accountable for it to the elected Board of Compensation. It is not necessary to challenge us to get the information; a simple telephone call will suffice, for you or any other Cree.

Of course, much remains to be done. Clearly, one area that needs improvement is in training Crees for permanent technical, management and professional positions. That is why Cree Co. established our Partnering with Management programme. Under it, we bring Cree students from colleges and universities to Montreal on career orientation tours and visits to industries and Cree-owned businesses. We hire and provide on-the-job training to Crees in finance, administration and business development.

Like all native organizations or firms we lack the necessary qualified native personnel to fill certain positions. We cannot and will not discriminate by the colour of any individual. We are determined to integrate Crees into positions of increased responsibility, at all levels of operations, management, finance and administration, business development, project management and engineering. Our efforts are showing some success. When I became President of the Company, in 1992, I was the only Cree occupying a permanent position. Last year, nine out of about 30 permanent employees at the Company were Cree. There is still lots of room for improvement, but any fair-minded person would have to concede that the past eight or nine years have seen real progress.

The Future

If there's one thing you and I agree on, it's the importance of our children's future. It is on the strategy for ensuring their future that we seem to disagree. In my view, the Crees face a difficult challenge, the challenge of managing change. We must balance our need to protect our traditional way of life with our need to provide our children with a secure economic future. Both needs are real; both are entitled to respect.

The economic world we Crees live in is fairly small. We have limited opportunities to diversify our economic base. We must grasp such opportunities as they come our way. We must take advantages of the human, economic and physical resources that we have. Not at any cost, of course; there are limits. No responsible Cree leader would ever advocate any proposal that would harm the Crees.

But, in a context where unemployment among Cree youth is a pressing and growing problem, we must consider the options. Local government employment in the Cree communities is probably close to its maximum right now. Employment in this sector is very unlikely to keep pace with the needs of our youth for jobs. Jobs are basic to our well-being. Job creation is one of the most urgent issues we face, and it will remain so for the foreseeable future. It is for us to create our own development strategies, real ones. It is for us to take charge of our economic destiny. If we do not, all the talk about "self-government" and "self-determination" will be just that, empty talk. The only way to real self-government is through economic self-sufficiency.

One of the ways to economic self-sufficiency could be to harness the development of the natural resources of our territory to our needs. The fact is that our territory is rich in resources. Why should their development profit only others? Why shouldn't these resources be used to create a real future for our children? There are more and more examples of aboriginal communities, across Canada and abroad, developing their resources in ways that benefit the communities and that are sensitive to the environment. Why couldn't we do the same? Wouldn't this model be of interest to us?

It's easy to criticize, hard to propose alternatives. Let those who assert that there can be no development in Cree territory of any resources, under any circumstances, propose an alternative. If they are really concerned about our children's future, as they say, they will take up this challenge. We welcome them to do so.

After the first presentation and discussion of the concept at a community meeting in Whapmagoostui, a Cree elder approached. This person had spent her whole life in traditional pursuits. If you believed only clichés, you would have expected her to express bitter opposition to the concept. Instead, she said, "Now, I have something to dream about." The future starts with a dream.

In closing, let me reassure you that the rules governing decision-making in the Cree world are clear and well known. We have always respected these rules, and will continue to do so in the future. Yours truly,

Steven Bearskin
President - Cree Construction

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CREE NATION OF
WEMINDJI

HEAD MECHANIC/ GARAGE MANAGER (FULL-TIME)

Location: ***Wemindji, James Bay***

JOB SUMMARY:

Organize, coordinate and supervise all repairs and maintenance of light and heavy vehicles as well as motorized equipment.

The Head Mechanic/ Garage Manager, under the general supervision, direction and authority of the Director of Operations of the Cree Nation of Wemindji, will be responsible for the following:

DUTIES & RESPONSIBILITIES:

- Supervises the work of mechanics and apprentice mechanics
- Organize, coordinate, supervise all repairs of light and heavy vehicles and motorized equipment
- Perform tests, repairs, check-ups as well as preventative maintenance of light and heavy vehicles and motorized equipment
- Control the department budget
- Supervise and control all repairs done by the personnel
- Provide training when required
- Requisition all parts, materials and necessary machinery needed for repairs
- Ensure that workplace safety standards are met
- Identify all metals and alloys and choose the appropriate welding method
- Organize work schedules for the personnel
- Perform administrative duties when required & other tasks related to the job

REQUIREMENTS:

- Must have a secondary five (5) diploma with a specialization in mechanics
- Relevant experience
- Driver's license
- Organizational skills
- Training skills

SALARY:

Depending on experience and will include the standard benefits package of a Cree Nation of Wemindji employee. Qualified Cree beneficiaries will be given preference.

Interested persons, please forward applications on or before **Friday, March 9, 2001 at 5:00 PM to:**

Selection Committee- Head Mechanic/ Garage Manager
c/o Office & Personnel Manager
CREE NATION OF WEMINDJI
16 Beaver Road, P.O. Box 60
Wemindji (Quebec) J0M 1L0
Tel: (819) 978-0264 ext. 222
Fax: (819) 978-0258

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MARCH 7-11, 2001

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Conseil Cri de la santé et des services sociaux de la Baie James

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The Cree Board of Health and Social Services of James Bay

The Cree Board of Health and Social Services of James Bay is a Cree entity responsible for the administration of health and social services for all residents under its jurisdiction. This jurisdiction comprises nine Cree communities and their surrounding territories.

PUBLIC NOTICE

Please be advised that there are numerous positions for the purpose of the recall list available within your community on a continuing basis. All interested applicants are reminded that these positions are accessible at the following locations:

- local band council
- local hospitals/clinics
- job banks

For further details
please do not hesitate to contact:
Human Resources Management
Cree Board of Health & Social Services of James Bay
Chisasibi, Quebec J0M 1E0
Tel: (819) 855-2844 ext. 5340
Fax: (819) 855-2680
E-mail: hrmgmt@cancom.net

JOBS

CLASSIFIEDS

101 – Birthdays

We would like to wish a Happy Birthday to a very special boy Bedabin Justin Benoit Coon on February 18, 2001. He will be 8 Years old. With all our love, Daddy, Sharon, Merissa and Reilly Gordon Coon. Have lots of fun, BED!

I'd like to wish a happy birthday to Lindsay Chewanish in Montreal.Happy Birthday kid hope you get everything you want. Be good I'll see you soon.I Love you From Auntie Lena.

WISHING A WONDERFUL BIRTHDAY WISH TO ALLISSON JANE AND KIRK BRIAN ST-GELAIS ON FEBRUARY 12,2001 CELEBRATING THIER 1ST BIRTHDAY, WE LOVE YOU SO MUCH IT WAS A BLESSING TO HAVE SUCH WONDERFUL TWINS, LOVE ALWAYS MOM MINNIE DAD CLINT IN O-JAY.

HAPPY BELATED BIRTHDAY TO OUR DAD AND GRAND-PA BILLY CAPISSISIT ON JANUARY 13,2001 WE LOVE YOU AND WISH THE BEST IN THE YEARS TO COME.FROM CLINT,MINNIE, ALLISSON AND KIRK

WE'D LIKE TO WISH OUR DAD CLINT ST-GELAIS ONHIS 24TH BIRTHDAY ON FEBRUARY 23,2001 WE LOVE YOU AND HAVE A GREAT DAY!!. WITH LOVE: ALLISSON JANE AND KIRK BRIAN

TO CLINT ST-GELAIS WISHING YOU JOY HAPPINESS ON THIS DAY AS YOU CELEBRATED YOUR BIRTHDAY ON FEBRUARY 23,2001 ENJOY EVERY MOMENT OF IT AND MANY MORE TO CELEBRATE. WITH LOVE YOUR GIRLFRIEND MINNIE CAPISSISIT

Happy 6th Birthday to Starr Masty (Whap) on Feb. 21. Hope you have a wonderful birthday. We love you and miss you. Lots of hugs and kisses for you, Vincent & Katrina. Love Evelyne & Kerri Ann (Wemindji)

These Feb. & March birthday greetings are going out to these people: Cheryl Swallow (Feb. 6), Roxanne Pelchat (Feb. 7), Matthew Swallow (Feb.24), Christopher Swallow (March 19), Darryl Swallow (March 12), Issac Swallow (March 13) and many more B-days to come. From everybody at E4-hse 2 in Chis.

Happy Birthday to my friend/cousin Nina M. Metabie who will be celebrating her b-day on 02/26/01. Beginning with your birthday may the year ahead be blessed with all that you consider life's finest or best. Hope you'll have what you wish for! Anyways, Happy Birthday and many more birthdays to celebrate. From friend/cousin, Melanie P.S. Have a blast or good luck with K.M. Have fun and a safe on! (*LOL*)

Happy 5th Birthday to my precious and adorable boy, Sebastien Coon Come. His birthday is February 20 /01. I love you with all my heart and you make me so proud. I hope you like your birthday party that I planned for you. Love: Mommy

Birthday wishes going out to our mommy, Tammy from Nemaska on February 17. May your day be as special as you are & thank you for your never ending love for us. With lots of love from your children, Gwen, Tyron & Tyra.

Whishing a happy birthday to a wife, mother and grandmother, Rosie Tanoush, on February 21. We know we will always have someone like you by our sides with constant love and support. Thank you for everything you have done for us. Hope you will recover soon from your surgery, because we miss having a mom around and I bet Dad feels the same way we do. Love always and hope to see you soon. Sending lots of love to you from your husband Kenny, your children and all your children's children.

I would like to say happy birthday to my brother, Joe Hester (Jr.) on February 9 and my sister, Beatrice Hest on February 25 in Waskaganish. From your sister, Evelyne Hester. P.S. Don't party on your birthday.

I would like to wish a Happy Birthday to Joe Hester Jr. on Feb-09-01. Happy Birthday, Joe. You're special to us and we love you so. Fr. Sarah, your son Austin, and your daughter Andrea.

Happy Birthday to an angel of mine who will be celebrating a birthday on Feb 28. Hugs and kisses sent your way on your day. Wish I could be there to bake a chocolate cake for you with strawberries. Happy Birthday straight from the heart. Miss you. Love always and forever from you know who.

We would like to wish a happy birthday and happy Valentine's Day to the following: Elsie House on Feb 3; Rita Erless on Feb 4; Jocelyne Bobbish on Feb 16; (Dad) Reggie Bobbish on Feb 17; and to William Bobbish on Feb 17. From us at 142 Watchia Road.

I would like to wish my bro. Hugo Bosum a Happy B-day on April 17th, and also to my two cousins Daniel (April 15) and Tom (#1 visitor) on April 17.....MAN YOU GUYS ARE GETTING OLD!....But I guess Life goes On. from Josh in Ojay.

Wishing Julien Blueboy a Happy Birthday on Feb. 2, 2001. I hope you have a wonderful birthday and be a good boy. much love, Mary, North Bay, Ont.

Happy Birthday to you, my brother. Continue keeping our spirits alive and reviving our culture with your dreams and bright ideas for the future of our little ones. It takes a brave man to think the way you do. It takes an even braver man to actually do the things you do. This being the twentieth winter you witness, I wish you many more to cherish. It is winter who makes you wiser. Have a good one Kevin! Love, Melissa

I would like to wish a happy birthday to Destiny Petawabano who will be celebratingher 1st Birthday on Feb. 12th in Mist. May your birthday be an enjoyable. Have fun! Hope i'll see you soon.Love: Julianna. (Chis.)

Happy Birthday to Nina Metabie on Feb.26th.Hope you'll have a wonderful birthday. From: friend Julianna

I would like to wish a happy belated birthday to the following people in Oujebougoumou. First I'd like to wish Casey Mianscum a happy 17th birthday on January,25.And also Steve Mianscum who will be turning 19 on January,31. And last but not least Clayton Neeposh and Benjamin Shecapio Blacksmith, they will celebrate their 19th birthday on January,26. I would also wish a happy 18th birthday greeting to Romeo Shecapio, his birthday was on December 8th.I hope you guys have a great time and don't party to much. Once again HAPPY BIRTHDAY!!! From:Someone you see all the time!!Ouje-bougoumou. Guess Who?

we would like to wish a happy birthday to my nephew Darren Saganash on December 5 and to my niece Karren Gull a happy belated birthday on November 16 hope you had a great birthday from auntie Joanne, Derrick, and your cusins Dylan, Wendel & Valerie Neeposh

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Belated Birthday wishes going out to my handsome nephew Peter Brian Kanatewat on Jan.28, '01. SO, what did you think when you went to Mistissini? Did you see a girl that you like? Well, anyways, "Happy 16th Birthday and many more to come." Now, to the ones in Feb. On the 1st, my baby-sister, Claudine K.Matoush, on the 2nd my cousin, Sharon Ratt; on the 12th, my brother-in-law, Allen Matoush; on the 20th, my uncle Jimmy A. Fireman; on the 28th, my handsome nephew, Steve Moar; and last but not least, on the 29th of this month, my grandson, Danny Boy Gilpin. "Wishing you all a Happy Birthday and many more." Fr. Lorraine K. (Chis.)

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300 – Personals

I would like to wish Happy Valentine's Day to my wonderful, understanding and caring parents, Janie and Robert Kanatewat, my sister Judy, my sister Charlotte and her family, Rusty, Steve, Candi and Darius, my brother Raymond and his family, Clara, Peter, Brian, Marsha and Matthewsh, my baby sister Claudine and her family, Allen, Tatiana, and Isaiah and to my brother John and his girlfriend, Sharon Gull. Congratulations on your engagement on Christmas Day. Love always, Lorraine K.

I would like to say Happy Valentine's Day to my B-F Alan Bobbish in Chisasibi. Thankyou for loving, caring and your kindness. Once again, happy Valentine's Day. I love you with all my heart. Love always, M.A.T.

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Happy Valentine's Day to a special person in my life, my boyfriend. I want you to be mine forever. I love you sooo much!! Happy belated birthday on 12th of Jan. Here's a poem just for you. Roses are red, Violets are blue, Sugar is sweet and so are your lips.

Happy Valentine's Day Chewy! From the very first time we kissed I knew

that you were the one. I can't wait to spend the rest of my life with you. You are my heart, my soul, my love, and my best friend. Will you be my Valentine forever? Love B.

I'd like to wish all these people I know a happy valentine's day hope ya'll had a good one, Kirby Blackned, Melinda and Calvin, Mimer and Gilbert, Derek House

Jamie, Marlene and Cam, Clayton and Rickey House,Jonathan Bearskin, Emma Bearskin and kids, Liette Neacappo, Paul Pachano, Ancita and Edward, THE LIST CAN GO ON AND ON!!! I'm sorry to all those people I forgot to mention. And one more thing before I go wanna say whazzzzz sssaappp!!! to my team mates happy valentine's day girls!!

WITH LOVE FORM THE BOTTOM of the big brown spot of my panties or my jock which ever you prefer. Lena Bates a.k.a Leener Beaner, a.k.a buck master flash, a.k.a queen of buckness. The list can go on forever! And to The Nation Happy valentine's day to yous all! chao!

We would like to say Happy Valentine's Day to a very special girl, CHERISH JOY MIANSCUM, (mis). Hope to see you soon. Love You and Miss you From auntie Shannon, Cousins, Dawn, Rayannon and Keegan (North Bay, On)

Happy Valentine's Day to my Brothers in waswanipi. Love Rayannon and Keegan Chum (North Bay, On)

I would like to wish a Happy Valentine's Day to two important people in my life, Sheldon Gray and my little man Brendon Shecapio Blackmsith. Though this day is to express the much love we have for one another, I want you both to know that I don't need this day to say how much you both mean to me. I only hope you two know that after so many years, I love you both in so many ways...yesturday, today and forever Love: Darlene XXX

Happy Belated Valentine's day to these children Valentina and Junior Chakapash, Tommy and Terrie-Ann Snowboy, Anna-Paige Chakapash Clayton and Skylynn Chakapash who are in Chisasibi, Heather, Suzanne and Damian Nine o'clock in Hull, Shayne Longchap in Montreal, Kiesha and Martin Metal, Joey, Patrick and Miiyobin C. Lacroix in Ojay, Theresa and Jude Miansum, Shadrach Hester, Blake Gunner, Nicklas Gunner, Wabigun, Juliane and baby Gale Voyageur, who are here in Mistissini and also to Joelene Shecapio who's in Wemindji Luv you all so much. Love From Melanie G.

Happy Valentines to my co-workers at the Native Women's Shelter, friends at Native Friendship Center, Youth Council of Montreal, friends and family like my mother, Margaret, grandma Amy, grandpa Charlie, aunt Betsy Masty, Cousin Noel Masty and his little family in Whapmagoostui. To Susie T. in Kuujjuak, Beth Sealhunter and your little family. To Isabelle Sealhunter and family. To Abraham, Madeleine and Kyalie Kawapit in Montreal. I miss everyone and hope everything is fine. From Mary Niquanicappo in Montreal.

To my sister Cynthia: Hey! How are you? Me, I'm just fine (as always). Don't give Deanna a hard time in the morning like you do with Mom. You should be going to bed around 7:00 pm instead of walking around at night (joke). HA! Love, sister/friend Priscilla Longchap (Mistissini) XOXOXOXO P.S. Good luck with you and ...HIM! I know you still like him, the Northbay boy (R.S.) Maybe he'll ask you out, like to the movies or to the DANCE! WOW! Good luck. Bye! Miss you!

We would like to say Happy Valentine's Day to a very special girl, CHERISH JOY MIANSCUM, (mis). Hope to see you soon. Love You and Miss you From auntie Shannon, Cousins, Dawn, Rayannon and Keegan (North Bay, On)

Happy Valentine's Day to my Brothers in waswanipi.Love Rayannon and Keegan Chum (North Bay, On)

Hello Cree gurlz, I am a cree girl leaving in one of the Cree Nation Communities. I just wish that The Nation will be able to ad this in the classifieds. Well it has been done before, but was never completed by Oreah?? I just wanted to try it out again. So this goes out to all the girls in The Nation, if you could put a little time in sending me 2 names of each of the communities of the cutest guys troughout The Cree Nation. You can send them to: alexia_s19@hotmail.com THERE IS NO DEADLINE FOR THIS, as soos as I get a plenty of them, I will send your results to you.NO B.S. Hoping to hear from allot of you girls out there. Bye, Alexia.

To the prettiest girl in Nemaska: Pearl. I just want to tell you that i miss you a lot and i really wanna see you again. Your sexy lips, your body, your hair...WOW! love: someone who cares (mist).Hey good looking! I heard you were single, God! i hope it's true. Because boy i'm gonna get ya! I wanna kiss and hold you sooo badly. Your name is: Clarence Diamond...WOW! C-YA around cutie! From: Your #1 secret admirer somewhere. P.S. I'll be dreaming of you.Michael Dixon of Waswanipi, celebrating their 17th birthday(s) on February 17th, 2001. Ever since both of you came into this universe together, it has never been the same. Because you all try very hard, when 'life' just want to embrace you, not only are we proud 'parents', but we love and care for each one of you (Jason also). And we thank 'God' for the 'Willing hearts' you have. We just know that you will not celebrate your birthdays by drinking or smoking because 'choices in life' are yours and yours alone, From 'trusting parents' Paul and Caroline Dixon XXXXXXXXXX

A special Birthday wish goes out to Charlotte Coonish on Feb. 6, 2001. May your birthday be as special as you are. With lots of Love, Julianna M. Coonish XOXOXOXO

I would like to wish a Happy Birthday to my daddy, Paul J. Coonish, on Feb. 8, 2001. May you have a blessed birthday! And many more birthdays to come! I love you so much. From you sweet baby, Julianne M. Coonish. XOXOXOXOXO

We would like to wish a happy 12th birthday to our one and only brother, Solomon Bobbish, on the 30th of January, 2001. We hope you'll keep up the good work playing hockey this year. And once again happy 12th birthday (Bro) with love: from your sisters, Heather, April, Amy-June XOXOXOXOX

There is one special person in my life that I would like to wish a happy Valentines /happy Birthday to: Desiree Lydia Blacksmith, born on Feb. 14, 1984. You are my everything! Love always, Mom. (Waswanipi)

Happy 1st Birthday to Reggie Daniel Wapachee Chiskamish on January 14, 2001. Love always, LesleyAnn, Christopher and Georgina.

Happy Birthday to my pride and joy, Peter Matthias Dylan Matoush, who turned seven years old on January 24th. I am so proud of you and all the things you do. You gave me life and happiness. I think of you everyday. Your birthday is one of the most memorable moments as you were born. I was in awe. Now you're Joomsoom's hunting companion. Love, Mommy. Dad, Booboo and baby Sara miss you and love you too.

We would like to wish Kitty (Matoush) Neeposh a happpy birthday (Jan.8). We love you and we hope you had a wonderful day! Love, Eileen, Tyron, Peter, Bentley, and Sara.

I would like to say happy birthday and was up to a very special friend of mine, mary jane wapachee(nemaska).she will be celebrating her 23rd birthday on feb. 2nd. don't party too hard in val d'or buddy. too bad I won't be there.from:L.A.J.(wask)

Happy Birthay Pat on the 9th of February!!! How old are you?? 16, again???

Hm, lemme see, 20 something!!! That much I know!!! Happy Birthay Pat! For this year, I wish you good health and lots of luv!!! Take Care sister, C U again! Guess Who???

Happy Birthday my dear sweet Tyra Shem. I know that you are unable to read this message but I hope your parents will let you know it is Mary that grants you a healthy happy year! This is your day girl, (Feb. 18th), the one day the Creator said: "Today is the day, Tyra will be born because she will bring joy and peace to the people who love and adore her." I know you are only a child yet you have taught me so much already!!! I miss you girl, so much that it hurts. You are always in my thoughts! I love you very much! Take care, girl! (XOXO)

Happy Birthday "PETE" on the 13th of February! Just think some odd years ago, the Creator said to himself, 'here is a caring soul who will touch people in his own special way. Those people who know the man, will always remember his inner qualities which make him an exceptional person..." I hope this year brings you true happiness, inner peace, good health and lots of love! I would also like to wish you a very Happy Valentine's Day!!! I love you, my friend and I truly miss talking to you! (Have you checked your mail, lately?) Je t'aime, ne oubliez pas! Take good care of yourself and let only good spirits! Stay Cool! Always on my mind, Fidelio. XOXO

Happy 18th Birthday to the best cousin in the whole wide "weld", Virginia Sheshamush. I wish I could be there to celebrate with you, especially now that you are old enough to go to...(You know where). Take it easy and enjoy your day! A special happy belated 17th birthday goes out to my brother Buckley. I hope you had fun and look for something in the mail, I'll send it to you when I have money. Better late than never, right? Take care and I'll see you soon From Gloria.

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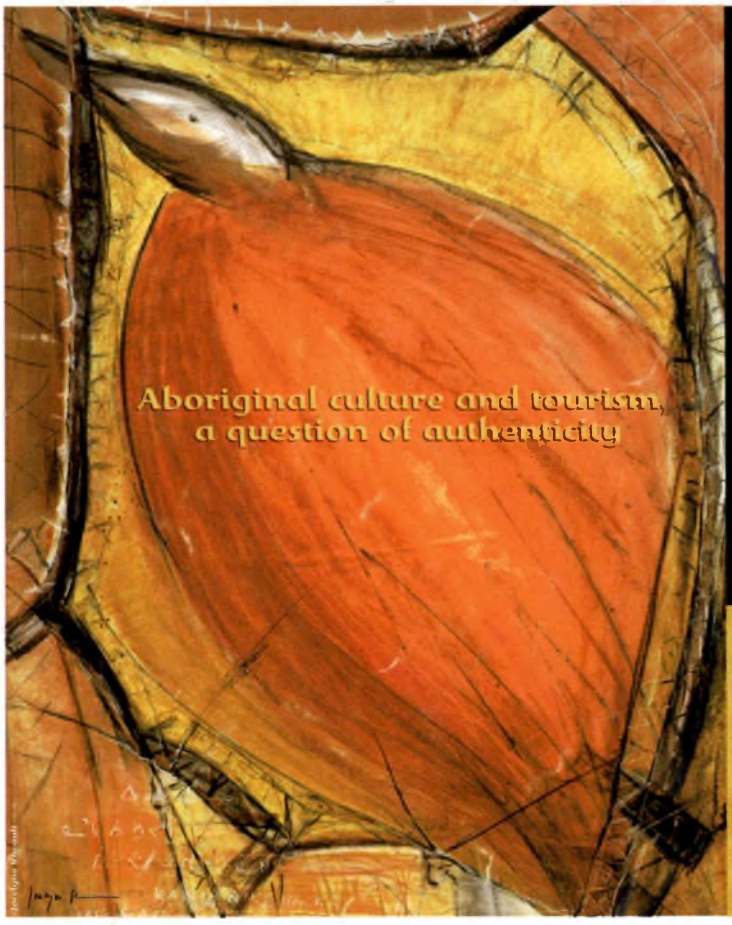

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